No. 3.

HAMTON, 2ND MAY, 1860.

To the Congregation of
The Macnab Street Presbyterian Church, Hamilton.

Infamous conduct of Robert Hopkins, Alexander McKenzie, Donald McLellan and others, your elders virtually headed by David Inglis, your minister.

The usual monthly meeting of the teachers of your Sabbath School, took place last evening, and after the matter was disposed of, David Inglis, your minister rose, and looking at Hopkins, said, "*You want me away*," and left the meeting—a line of conduct he has never pursued hitherto at these meetings: which, with his said language, clearly shows his knowledge of and concurrence in the *infamous* proceedings which were to follow. Such conduct however from a creature, who swore that he believed doctrines to "be the truths of God," which at the very moment of his oath he did not believe, (as I have already explained to you) is simply to be expected.

My sister has been a teacher in the School for some years. Not the slightest fault has been found with her hitherto, on the contrary praise has been given to her, for her exertions on behalf of the School. And to show Hopkins' view of my sister's conduct, before my first letter to you, he took his daughter from Mrs. Watson's class, and placed her with my sister, saying, he would be much better taught: and she is still with my sister.

Scarcely ere David Inglis left the said meeting, Alexander Mackenzie, one of your elders, rose and moved a resolution to expel my sister from the school, and made a furious speech, charging my sister with speaking ill of Inglis, Hopkins and himself, and that she had been trying to pervert the minds of the children and their parents against them. When he sat down, a similar course of conduct was pursued by Hopkins, Davidson and some others of that gang. As soon as my sister somewhat recovered herself from such a sudden brutal attack, (wholly without notice to her, but evidently all well arranged by Inglis, Hopkins, and those foul creatures,) asked

what she had said about lis, Hopkins, McKenzie, and the perversion of the children, &c.d after insisting upon the charges being proved, and that generalertions should not be taken, at length one James Miller said, that met my sister on a Sabbath afternoon recently, returning homem visiting an absent scholar, who made the remark to him, "thar. Inglis had surely some object in view in visiting the Sabbath Sol to-day, as he very seldom comes near it," or words to that eff My sister asked if that was not true; the admission had to be le of its truth, and that Inglis had sadly neglected the Sabbath ool: but he—Miller, thought my sister spoke the language in 'disparaging manner." Thus were the first charges refuted, as t had nothing else to say,—these charges being as they all well kn, infamously false.

The next charge wasade by William Davidson, the Saddler. That my sister had founcult with him to some of the Teachers, for an erroneous prayer macy him in the Sabbath school. This my sister at once admitted, d cited the prayer, which was, "that we might all suffer on the cr as our Saviour suffered, and all be raised from the dead as our Saur was raised," and asked, if that prayer was not blasphemous, aappealed to one or two persons there, if they did not hear it, nomf whom would speak, but William Chisholm, one of your deaco on being again closely reminded by my sister of his language, sa that he heard Davidson using *wrong* language in a prayer, since ide by him in the Sabbath school. These creatures then finding tt Davidson's said grossly blasphemous prayer could not be denie one saying by way of excuse it might be a mistake in him, forsoohat charge.

One McIntosh, a salesan in Osborne's grocery, brought up the charge that my sister haspoken "so much nonsense" about the Sabbath school library bks, that he "was disgusted," and did not attend the meetings. Asor that charge, my sister at once admitted, that she had repeatedly rought up before the Teachers, at their meetings, the ery impro books which were in the Sabbath school library; that a number othe books were wholly unfit for a Sabbath school; that in consequece a committee was appointed to examine same, composed of Hopins, McKenzie, Skinner, and herself; that upon such examination anumber of books were found wholly unfit for a Sabbath school—imroper books; that she, with consent, took several of them, and placd in the library an equal number of books, at her own expense; that Iopkins did likewise; and that he, Hopkins, declared that one book hich he took was *so bad*, that in order to make an example before his family, he *burned* it; that these books were put in the library byDonald McLellan, the then Superintendant of the School, out of his shop; for which he was paid by the congregation; that as the schcol much wanted books, she—my sister—called upon a number of the congregation for a subscription to pro-

vide books, which with one or two exceptions, was liberally responded to; that over 80 books were therewith purchased, (all of which my sister at her own expense covered, as well as over 100 volumes of the old books,) a few from the person in charge of the works of the Board of publication of our church, (the great portion of the works sent to my house by Mr. Skinner, belonging to said Board, being more or less corrupted with the Millenarian heresy, were refused—a fact which doubtless accounts for the failure of Inglis' pet scheme, who selected the books,) and the residue from Donald McLellan; that this was a work of great trouble to my sister, upon whom it chiefly fell, owing to the mass of trash kept by McLellan, but the Committee did not wish to pass his shop, and the best selection was made out of what he had. All these facts finally had to be admitted. Hence that charge fell to the ground.

Finally, they were driven to the *real* cause of their fiendish hostility to my sister, namely, my last letter to you; and which had repeatedly before this time been spoken of by some of these creatures. Hopkins who was chairman, then said to my sister, that if she would say, that "*she did not sympathize with me in the matter, they would not expel her.*" This my sister indignantly rejected, as an outrage on humanity, that a sister should have no feeling for a brother; and that I had not used her name in my letter, nor said any thing about the Sabbath School therein, and that my actions afforded no grounds for expelling her. However, these foul beings all banded together, and well arranged beforehand with Inglis, who as already remarked, basely skulked from his duty, for upwards of an hour threatened my sister in every possible conceivable way, to get her to say, that she "*had no sympathy for me,*" and they would not expel her. James Dingwall, a carpenter; one of your deacons, saying, that if my sister would only say "that she would do what she could to bring me back from my errors, as to my said letter, he thought probably the teachers would be satisfied." And when this additional foul suggestion failed, John Brown, a drill Sergeant, another one of your elders, desired to know if the Session would not take up the matter against her, thereby indirectly (more vile than if direct,) villainously threatening her with expulsion from the church, unless she would say, that she had no sympathy for me: that also failing, Hopkins again at near the hour of eleven at night, repeated the brutal offer to my sister, that if she "would just say that she had no sympathy for me, that she would not be expelled;" which being again rejected, the following persons voted in support of that fiendish, heartless offer, namely: Alexander McKenzie, Donald McLellan, John Brown, McIntosh, Angus Sutherland, one of your deacons, Angus Sutherland, a blacksmith, James Miller and Alexander Davidson, with Hopkins as chairman. And my sister was thus expelled from the sabbath-school, by Elders of a Christian Church, because she had the feel-

ings of a human person,—the feelings of a sister for a brother, and dared maintain the same.

Human language fails in the attempt to comment upon such fiendish heartlessness.

These foul beings were most lovingly harmonious last night, in this their iniquity. It is only however a short time since said McKenzie and McLellan were elected Elders; and McLellan thereupon *strongly and bitterly* opposed before the Session McKenzie's ordination as an Elder, upon the ground that McKenzie *was dishonest in money matters;* and he cited one case in proof thereof, that he McKenzie had attempted to cheat Mr. John Judd, of this city—a chandler.

Further at present I say not.

Yours faithfully,

COLIN D. REID.

3RD MAY.

Additional infamous conduct.

I on behalf of my sister, this morning applied to the Secretary of the Sabbath School, for a copy of the resolution, expelling her from the school. Whereupon he said, that he could not give it to me, as McKenzie had called on him *yesterday morning*, and said to him,—"Miss Reid will be wanting a copy of the resolution, but don't give it to her;" but that he would call on Hopkins the Superintendent, and ask him about it. Thereafter he the Secretary called at my office and informed me, that he had called on McKenzie and Hopkins, and that both of these persons ordered him not to give to my sister a copy of the resolution; and that therefore he could not.

What think you of this conduct? These wretches knew their guilty foul conduct would not bear the light,—as villainy loves darkness.

C. D. R.